

CHAPEL and COLLEGE

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Our cover is a woodblock print,
"THE DESCENT"
By Walter Feldman,
Associate Professor of Art,
Brown University

CHAPEL AND COLLEGE

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Chapel and College

is published by the National Association of College and University Chaplains and Directors of Religious Life. Its goal is to minister, on behalf of the Association, to its members and to others similarly engaged in the academic community.

It is our editorial policy to explore the theology and to explicate a philosophy of various areas of our activity on the campus; to report on religious projects and programs which are being pursued experimentally in the university; and to record worthy examples of the expression of the religious spirit in the college chapel, church or campus religious group.

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The Dilemma of the Chaplaincy

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SAMUEL H. MILLER

states his impressions of the problem of dual citizenship which characterizes the chaplain's roles in the worlds of the Church and the university.

Samuel H. Miller, Dean of the Divinity School of Harvard University, speaks out of long acquaintance with both the church and the university. Following his graduation from Colgate, he was ordained to the Baptist ministry, and served in churches in New Jersey and Massachusetts. In 1951, he became a member of the faculty of Andover Newton Theological School, where he served until 1958. In 1954, he accepted a second responsibility as lecturer in Harvard Divinity School, where he was appointed Professor of Pastoral Theology in 1958. His selection as Dean occurred one year later. Dr. Miller is Secretary of the Commission on Worship and the Arts of the National Council of Churches, and is the author of many books and articles including: "The Life of the Soul," "The Life of the Church," "Great Realities," and "Prayers for Daily Use."

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THE academic exile, which practically all chaplains feel deeply, is rooted in more than the contemporary indifference of the Church. Complicated by a host of factors, new and old, it will not be easily resolved or quickly improved, for it is primarily derived from very ancient conflicts between "Jerusalem" and "Athens". There are two worlds here, separated by a "salt estranging sea" wider than it seems. To blame the Church or to blame the school for conditions vaster than their powers to control will scarcely resolve the issue, and indeed may even aggravate it. There is a problem, and a serious one, but its nature precludes an easy solution by bureaucratic action or ecclesiastical decision.

In the first place, there is too often the hidden supposition that the school can be a religious community not unlike the Church. As soon as such an idea is made explicit, it is usually repudiated, but I suspect it is underneath a great deal of disappointment and disillusionment. The school is another category, institutionally; the intentions which underlie and determine its structure are as distinctive in character and as exclusive as the intentions underlying the Church, and the two simply do not coincide, however much they seem to overlap or interpenetrate. The school, by its very nature, tends to put the chaplain or religious leader off, to keep him in a pocket, to mark him as extracurricular, if not a bit foreign to the scene.

Fundamentally, this is not merely institutional prejudice, bureaucratic arrogance, or even indifference. It is conditioned by historic causes of a radical kind. The fact is that knowledge, all knowledge,

has been de-sacralized, secularized. The realm of learning in the last three centuries has been progressively purged of its faith content. It is now an autonomous world of colorless fact, and tends more and more to be removed from any metaphysic, or *Weltanschauung*, or philosophy. It is essentially positivistic, plural, and neutral.

Nor does this description apply only to the sciences. Where the arts and literature, and especially philosophy, once possessed moral dimensions with implications of serious involvement, most of this has evaporated and a factitiousness has grown up with a simulated sense of distance and disinterestedness.

Altogether, the realm of learning, the school, is operating under an ethos which is only distantly related to the church. It is an ethos largely motivated by the Renaissance and the ascendancy of scientific or technical reason, whereas the Church, or the chaplain, is concerned with faith and the Christian revelation. The former has resulted in a vast and ubiquitous historicism; the latter, however much it pleads its historic roots, must acknowledge factors which transcend the strict causality of the historical process. The chaplain finds himself in this kind of world, marooned on an island of faith or piety, surrounded by a wide sea of rootless and restless, but knowledgeable, information.

It is not strange, then, if the chaplain turns in longing toward the Church for some sign of concerned support. That he should expect to find concern for his situation or even a sustaining encouragement is quickly dissipated. The Church has been separated by one historic cause or another from the academic enterprise for some time. What the realm of learning "means" for the Church is uncertain. Certainly the last three centuries have seen a long series of controversies between the Church and the growing edge of knowledge in which the Church has consistently chosen the losing side and has been bested. The heavy factors of pietism in the Reformation tradition, leaving in the Church a rankling sense that learning is its enemy, especially in the eighteenth and nineteenth centuries, increased the anti-intellectualism. This widening rift has confirmed the Church in its self-sufficiency. With the burgeoning success and popularity of education, the Church has tended to fall back upon itself, its tradition, and its conservative functions of a moral sort. The consequences of all these forces are that the Church has few real relationships with the world of learning, and of these few, some are obviously hostile.

Surely one of the tragedies of the situation is precisely that the price paid for this schism is the intellectual love of God. As an ideal, this no longer operates within the ethos of the Church or in the college. Learning has nothing to do with God; God and/or

the Church has nothing to do, by and large, with learning. Once a votive force, motivating the ideals of sainthood itself, it has now generally disappeared as such and the chaplain is an exile, a stranger in a foreign land.

Despite everything that has been said, it is hard to understand the lethargy of the Church in failing to avail itself of the resources and excitement on the intellectual frontier. Here men are struggling with a vast empire of ideas, an empire of the mind, vaster and more complex than any ever known before. Unless it be dealt with boldly and imaginatively, the culture of our time may well prove to be so ill-balanced and destructive that there will be left little for the Church to do in maintaining meaning in the world. Only out of major reconciliations, the uncovering of large general unities, the articulation of basic images, will our world be able to sustain a coherent society and a sane method of life. Yet the Church continues to believe, as far as one can see, that the traditional creeds and rites inherited from the past will easily solve the contemporary malaise without alteration, revision or restatement. No age has ever yet proved faithful to its own responsibilities by trying to pass as legal tender the coinage of earlier states.

One craves in a situation to be able to do something decisively and effectively. The recognition that in the contemporary world man has developed what Dietrich Bonhoeffer calls *Mundegkeit*, a certain worldly adulthood, must be taken seriously. The sense of objectivity which this entails is a new dimension which we cannot disregard or assume to be temporary or deviant. But how to evince the numinous in the natural, how to transcend the empirical without introducing superstition, we do not yet know.

The mixing and confusion of the roles of teacher and priest does not seem to lead to anything very profitable. The chaplain who teaches in order to attain status on the campus ought not complain about the difficulty of his role as chaplain. Basic to such a situation is the fact that the role of the chaplain is not for the most part sustained by the intrinsic importance of cultic religion, either in the mind of the chaplain or in the life of the college.

Obviously, there is no easy way to improve the situation. Indeed, the very attempt to manipulate by organization the factors involved without confronting the profounder sensibilities out of which they come will only hide the disorder and extend the difficulty. In a sense, there is no solution. Church boards may reach into and penetrate the schools by various means, but this will scarcely do more than make the problem visible. Schools may introduce more "religion courses" in the curriculum, but this will only disclose the neutral character of the academic process and probably would soon absorb the same quality of disinterestedness which tends to subvert religion rather than to nurture it.

Comments on Questions Concerning The Chaplain as Churchman

A long list of questions, voicing the most common lamentations concerning the chaplain's double loyalty to Church and university, was sent to a number of men who had at least one thing in common — their deep concern for religion in higher education. We give here the questions which provoked the most response.

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The Questions . . .

What is the ideal relationship of chaplain to church, and what should be its essential nature?

What are the reasons for the ecclesiastical isolation of some college chaplains?

How "necessary" is it for the college chaplain to be an active "churchman" in order for him to be a part of the living church?

To what community, according to your observation does the chaplain actually give his primary loyalty — to the academic or to the ecclesiastical?

Does the chaplain have functional responsibilities within the structures of the church, beyond his specialized ministry?

What must the church do to "accredit" the role of the chaplain as an actual agent of its ministry?

What should be the chaplain's responsibility to establish the actuality of churchmanship in his students?

What is the nature of the chaplain's responsibility to work out real ecumenical relationships among Christians on the campus?

What is the role of the chaplain as apologist to the church for the legitimate place of secular truth?

Assuming that the Christian community within the college has a prophetic word to speak, what is the chaplain's role in this communication?

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Those addressed have answered out of their positions "in" the church, the faculty and the chaplaincy. As is always true when opinions are asked, the responses are nearly as diffuse and varied as they are numerous! But they contain some keen insights, and here and there they evidence a solid foundation of agreement derived from a commonality of experience. We give them to you in the following pages.

The Comments

" to communicate the truth of the Gospel "

The chief task of the Christian community in the university is to communicate the truth of the Gospel in terms that are meaningful and relevant. It is redundant to point out that communication is not necessarily limited to verbal means or to formal or stated occasions, and that it must be woven into the multi-patterned warp and woof of the university's life.

I think it was Karl Heim who wrote that over much of the splendid social work which the Reformed religion inspired should be inscribed "Gratitude to God Who has forgiven" and Who has committed to us the work of reconciliation. This is surely what Martin Luther meant when he said, "Faith does not ask whether it should do good works; it has done them already." Thus, members of the Christian community, within and without the university, are to be to others what Christ has become for them. Indeed, the very condition of continuing reconciliation with Him is that man embark on the same unconditional reconciliation with others as He has extended so graciously. " 'Simon, son of Jonas, lovest thou me?' 'Yea Lord, Thou knowest that I love thee' . . . Feed my sheep.' "

Ideally the Church should regard an university chaplain as on the frontier and should look to him for insights concerning the intellectual climate and the temperature of the dubiety of our time. The chaplain should be able to do something to awaken the Church to the fact that where there's faith there's doubt and risk, and to sketch out a strategy which might effectively mediate God's truth to the half-believer who stands at the door "heart in, head out."

It is greatly to be hoped that no church would regard any ordained minister, chaplain or not, as a sort of salaried official but as the servant of Him who is the Truth and, while requiring that he be a convinced Christian and sufficiently orthodox to be rightly entrusted with the responsibilities of a Christian teacher, would acknowledge that he is pledged to be a lifelong student of Holy Scripture and duty bound to face intellectual issues as they arise and, wrestling with them, refuse to let them go until they "bless" him.

Marshall Laverty, Chaplain
Queen's University
Kingston, Ontario

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" without worrying about his status as a churchman."

Herewith a proposition, debatable but I think defensible, respecting the chaplain in relation to the churches: the better the

chaplain does his job, the more suspect he is in the eyes of the churches. By "the chaplain" I have in mind principally the one in a state or large private university, and one whose duties in such a place include preaching and the conduct of worship. All the ingredients for suspicion are there: chapel at church hour **does** compete, a preaching ministry which deals more with belief than beliefs is viewed as something less than adequate, and the celebration of The Lord's Supper is viewed as something more than allowable. Add to this the "no trespassing" signs which appear on the preserves of some denominational student groups even when many of the sheep have left the fold in search of more nourishing fare elsewhere, and it becomes clear why a vigorous university-centered religious program would make the chaplain suspect.

One solution would be for the university to cease providing such services as look like, feel like, and for all practical purposes **are** like those provided by the churches. This solution would hardly appeal to chaplains who like and believe in their jobs.

Another would be for the churches to recognize that they must "lose" their students while in college in order to "find" them after college. This, of course, would be entirely unacceptable to most denominations, certainly so to those holding to the necessity for a particular kind of sacramental ministry, to be provided only by a particular kind of minister.

A third course — no solution, admittedly — would be for the chaplain to go on about his business as a churchman without worrying about his status as a churchman. As one who has not really been aware of missing a great deal in his ecclesiastical isolation, I'll go along with course three.

Bradford S. Abernethy, Chaplain
Rutgers, the State University
New Brunswick, New Jersey

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" . . . the best service . . . is to tie . . . young people up with one of the denominations . . . "

As I see the matter there are three misapprehensions of the Christian religion which some of our chaplains share with the academic community. These rather undermine their effectiveness as mediators of the Christian faith.

The first is the notion that Christianity is primarily a thing to be studied rather than a cause to which one commits himself. To be sure, it is the business of a college to study, and religion is one of the subjects of its curriculum. But one can no more grasp the essence of Christianity by external observation than one can study

chemistry without the assistance of a laboratory. We learn in religion as anywhere else by doing. This means, therefore, that worship and opportunities for Christian service are integral to the study of the Christian faith and far more important, in my judgment, than seminars on Christianity as one of the religions of the world or in dormitory bull sessions.

In the second place, the chaplain shares sometimes the idea that Christianity is detachable from the Church. I believe that this is possible only by intellectual analysis. In reality the New Testament knows nothing of a faith that is severed from the community. To treat the Christian religion apart from the Church is to manipulate abstractions.

I think some of our chaplains out of deference to ecumenicity forget that Christianity in the United States at the present time and probably for a good many years to come is denominational. To be related to the Christian Church in America means to be related to **one** of our churches. That does not mean that one denomination is better than another. But I think a vital religious program will not be bound up with "the Church in general," which is a fiction, or with a Council of Churches, which is a rather bloodless creature, but with one of the historic denominations. I believe that the best service a chaplain can render is to tie his young people up with one of the denominations, just as I think the greatest service that anyone can render to the institution of marriage is to be honorably and permanently faithful to one wife.

Francis Gerald Ensley
Bishop of the Methodist Church,
Iowa Area
Des Moines, Iowa



" . . . foster a climate . . . for churchmanship."

I shall discuss only two of the many types of chaplains.

First, the administratively appointed chaplains in a non-church-related university and college: Such a chaplain should have **no** responsibility for directly establishing churchmanship. He should transcend the separate churchmanships on his campus in his total Christian witness. At the same time, he should foster a climate in which his denominational colleagues may train **their** constituents for churchmanship. His own ministry should be "at large," to the whole institution.

Second, the denomination chaplain placed on a campus to be pastor to a particular church group: This type of chaplain definitely

has a major responsibility for training in churchmanship. They should seek, with their constituents, to establish a worshipping community with the full ministry of the sacraments according to their tradition and thorough education in that tradition. This is being done on scores of campuses, and the student members encouraged to participate in regional, national, and world conferences of the particular denominations involved.

When there are several denominational chaplains on the campus, they should strive for understanding, share common religious concerns, and work with student conferences and organizations providing ecumenical awareness.

Charles C. Noble, Dean of Chapel
Syracuse University
Syracuse, New York



" . . . chaplains . . . tend to become another denomination . . . , "

The chaplain in the college or university must be loyal to his own conception of the ministry. By way of illustration, let me refer to the chaplain who is Presbyterian.

If he is a Presbyterian by conviction, he should be an active presbyter, taking his place in the normal life of his presbytery. He should serve on the appropriate committees and otherwise fulfill his role as a minister. My own observation leads me to believe that chaplains have not done this very well. They tend to become another denomination, which is too bad. At worst, they often simply ignore ties with the appropriate church courts. In my judgment, this weakens the whole program.

The busiest man I know is the pastor of a small church who has no paid helpers, and who does his job conscientiously. He needs friendship and co-workers more than anyone else. The chaplain is never so busy a man as the pastor in the small church. The minister of the large church is never very busy if he is any good. He can control his time. The same is true of the chaplain. I think of few things in the Church that would be more valuable than to have all the Presbyterian preachers of all types of work take very seriously the responsibility to be good active presbyters. It would greatly increase the usefulness of the chaplain as the years go by if he were to heed this counsel.

E. Fay Campbell
Member of Faculty
Maryville College
Maryville, Tennessee

“ . . . effectiveness without actual denominational connection ”

All the remarks I make about the chaplain as churchman must be seen in the light of two basic facts of my personal situation:

1. I am a university chaplain mostly by virtue of my own claims and efforts at ministering in this way. My title is Director of Religious Activities, and even this designation resulted only from my insistence that my job went far beyond the bounds of the long established Student Christian Association.
2. I am not ordained, but rather a Methodist layman who attends Presbyterian worship on Sundays! This is partly the result of circumstances, partly of choice, inasmuch as I was never ambitious for ordination and what it means for both privileges and ecclesiastical entanglements. Nonetheless, I claim to be a churchman, and further a minister of “the churches,” and hopefully of “the Church Ecumenical.” I see myself somewhat in the tradition of the ministry of the laity, even though my training is that of the ordained clergyman.

To the question, therefore, whether it is possible for the chaplain to function with reasonable effectiveness without active denominational connection, I have to answer “yes” (or at least I have been telling myself this!) There can be some claim made that the not-ever-ordained chaplain can serve the whole Church in a way perhaps not open to the man with visible ecclesiastical connections, although ordination would certainly not automatically preclude such service.

I strongly contend that the chaplain’s university ties should be more visible than his ecclesiastical (be he ordained or not) and this for the reason that he is the focal point (or the incarnation, if you will) of one of the university’s traditional roles *vis a vis* the church: to wit, he is the spokesman for the university’s protest **against** sectarianism and for its demand for Protestant Ecumenism and for Inter-faith cooperation. This is not to say that he is high priest of a university’s “religion-in-general-as-a-good-thing.” Rather, he embodies both the university’s and the Church’s conviction that all affirmation must also inquire, and that no claim to truth is ultimate save the One Living Truth. This constitutes part of the chaplain’s prophetic word to the Church. Conversely, to the university he speaks the word against methodological imperialism and also against the claim that quest or inquiry is itself the ultimate.

To hear more effectively this voice of truth from the academic community, the chaplain must first, perhaps, help the Church to relearn that its faith like all others, yea, more than any other, is riddled with doubt, and that this must be, lest its trust be in something less than the Living God.

James N. Nesmith, Director
of Religious Activities
Vanderbilt University
Nashville, Tennessee

" the chaplain owes . . . ecclesiastical allegiance . . . ,"

It is "possible for the chaplain to function with reasonable effectiveness within the academic community without an active denomination connection." A number of them do. However, I do not believe that a non-active, detached alignment with his church is the most desirable relationship for the chaplain for the following reasons:

1. The chaplain should keep an active denominational connection as an effective witness of his own Christian faith to the students for whose spiritual nurture and growth he accepts responsibility.
2. In the next place, the chaplain's own church should be vitally interested in the religious growth of the college student, and in the nature of the case should be committed to the moral, spiritual, and economic support of its chaplain-representative on the campus.
3. Again, the diocese, conference, or assembly to which the chaplain owes his ecclesiastical allegiance would do well to engage the services of its chaplain-representative in the convocations, programs, and other significant meetings of the denomination. Thus, it would recognize the important role of its ministry to students in the eyes of its own constituency as well as its mission and witness to the administration and students of the college or university it serves.

Daniel G. Hill, Dean of the
School of Religion
Howard University
Washington, D. C.

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" underscore the . . . reality (of) his relationship to our denomination."

Every college chaplain from our church would need to be under call from the synod of the church to which he belongs. That fact would put the synodical president in a directly pastoral relationship to the chaplain, would underscore the Church's endorsement of his ministry and would give reality to his relationship to our denomination. Is this a unique arrangement?

Franklin Clark Fry, President
The United Lutheran Church in
America
New York City

" a recovery of the New Testament understanding of the Church."

A double meaning of Church runs through all the questions, as, indeed, it runs through the general use of the term. But the relation of the chaplain to the Church can, in the long run, only be a right and natural and proper relationship when this double-talk shall have been excised by the recovery of the New Testament understanding of the Church.

More and ever more various and strange are the types of ministry the Church, as the people of God, must exercise. The academic chaplaincy is but one of these. But by whom is he sent, in whose name does he speak? The Church, of course! But how must the Church be understood if such an understanding is to be big enough, funtional enough, and obedient to include, support, and actualize its mission in such ministries?

The moment the Church is understood in terms proper to those questions the doctrine of the Church is unhooked from those individualistic, pietistic, and localized categories in which we can commonly understand, and to the size of which we so commonly reduce her.

Sheer sociological fact, and the given situations demanding obedience may yet succeed in suggesting to us a profound doctrine of the Church. Sociology may beget what embattled ecclesiologies resist!

Joseph Sittler, Professor
of Systematic Theology
The Divinity School
The University of Chicago
Chicago, Illinois

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" the chief culprit . . . is . . . the church and its representative, the chaplain."

First of all, I should like to clarify the perspective from which I speak. I have not had direct experience with denominational colleges: what I have to say may, therefore, be more pertinent to the chaplain's situation in a private university. The latter is often regarded as a hot-bed of secularism. This may be so. Yet it is in the so-called secular university that the chaplaincy receives its most severe test. And it is there, from what I know of the chaplaincy, that, with some exceptions, it fails.

Secondly, a chapel, by definition is not a church. It is an institution which has fulfilled what was traditionally regarded as a private function (in contrast to the Church whose function is public).

A chapel is an answer to a particular need, so particular that in our modern times a university would not be out of order if it should declare a chaplain *persona non grata*. I believe that in doing so no university would be technically usurping its own prerogative.

Does the preceeding comment imply that the chaplain owes primary allegiance to the university? The answer is two-fold. The chaplain owes to the university no more obligation than a faculty member does — no more and no less. As a matter of fact, his fundamental loyalty is neither to the university nor to the Church; it is to God. But the chaplain's loyalty to the university further implies that he must meet the intellectual standards of the faculty. All too often this is not the case. This, perhaps, is the reason why I gather from the questionnaire the impression that a wall of separation has been erected between the Church (of which a chaplain is the representative) and the academic community (for the sake of which the chaplain must perform his particular ministry).

The reasons for this separation are probably manifold. Let me cite a few that come to my mind. The chaplain errs when he seeks to transform the chapel into a church. Very often he acts, therefore, like a missionary — a nineteenth century missionary at that. Or at best he is an intellectual Pollyanna. How can such man join the secular? He can't. No matter what method is used it will be artificial and self-defeating, except in relation to those students and others who have a Sunday school mentality. And the separation is thereby aggravated.

As to who is the chief culprit for this separation, my answer is unambiguous: the Church and its representative, the chaplain. The trouble today is not that the intellectuals scorn the Church so much as that the Church has betrayed the intellectuals. And the Church perpetuates this betrayal whenever the chaplain merely represents a mentality which even theologically is not authentic and is equally irrelevant to contemporary conditions. The witness of the chaplain by the same token ceases to be a witness unto the academic community.

When a chaplain is in the position of having to "join the secular," it is likely that he has, to begin with, misconstrued his vocation and belongs somewhere else. Indeed, all too often chaplains are perennial, *ergo* incompetent, students; or they are filled with a zeal whose sincerity I do not doubt, but whose intellectual content is quite questionable. Accordingly, the chaplain should neither be a frustrated teacher nor a spiritual and intellectual Pollyanna. He should be sensitive to and conversant with the special needs of the academic community, yet be at the same time a *minister verbi divini*.

The chaplain should be, in the best sense of the term, a catechist. In a secular university a professor of religion may not be a catechist,

at least literally. This would violate his vocation, but being a catechist would constitute the most important part of a chaplain's responsibility. In a word, the chaplain should be an egg-head without competing with his counterpart the professor, especially the professor of religion. Put this slightly differently: the chaplain should be a good preacher. The test for good preaching is attendance — even if occasional — by the so-called secularists of the academic community. The test is intellectual probity. So long as this stage is not reached, the sermon (i. e., the intellectual and catechetical presentness of the Church) will be a lost art, and the Church will continue to betray and alienate the intellectuals. No word from the secular world will be understood by a religious community which will more and more turn into a vestigial phenomenon whose language will signify nothing.

One final remark: there is no wall of separation, no hostility between the secular, academic world and the Christian family, except where the Church has failed, and where the chaplain typifies this failure.

Gabriel Vahanian, Department
of Religion
Syracuse University
Syracuse, New York

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" an enormous love for . . . and an enormous patience with the Church "

"What is the nature of the chaplain's responsibility to work out real ecumenical relationships among Christians on the campus? and how may he convey these developments to the church-at-large? What is the role of the chaplain as apologist to the Church for the legitimate place of secular truth?" Now for my comment on this question.

Surely one of the key persons in the development of a consciousness (on the part of a Christian in a college, or on the part of the total Christian community) of membership and participation in the wholeness of the Church, is the chaplain. In this the chaplain plays a most important and significant role. It is not, it seems to me, primarily a question of the kind of relations that Christians may have one to another, or of the kind of relations that obtain between one group and another group of Christians. These are all questions of organization, structure, etc. But much rather, it is a question of how one comes to a consciousness, an awareness, that he is a part of the living organism that really knows no barriers of the sort that are all too prevalent, even in the best of our college communities.

How a chaplain best does this I do not know. Surely he must be a man of considerable spiritual sensitivity, with a far-reaching keenness and understanding of the situation of the churches and of Christians and of all other human beings in the difficult life situations in which they find themselves. Somehow I am convinced that this sense of participation, of belonging, of bearing responsibility for, the life of persons in parts of the world other than our own corner is one that must be communicated through prayer, worship, preaching. I am also dead sure that if the chaplain stands within the college community primarily as a representative of ecclesiastical officialdom, seeking to put a good gloss upon the Church and the teachings of the Church, he is doomed to failure from the very beginning. I believe he must have an enormous love for the Church and an enormous patience with the Church, but somehow loyalty cannot be simply the ecclesiastical equivalent of the organizational man with loyalty to the organization as the prime virtue.

How, then, can he communicate to the churches the significant developments that may take place along ecumenical lines within the college community to which he is particularly related? How, indeed, does a man ever communicate anything significant about the significant things that happen in the world? Surely again it is by the quality and character of his life, the words he speaks and the way these words are confirmed in his own life, if a community is truly to be ecumenical and to have a sense of belonging to the whole Church — a whole church which is in so many ways obviously fractured. I think it will be because the chaplain himself somehow stands and lives and is enlivened by this though-divided, yet-whole Church.

The chaplain somehow must be a kind of "presence" of the whole Church. Of course he will be a Lutheran or a Baptist, or a Roman Catholic, or something specific, but this will not, and may not, define him totally. However impossible this is, I think there are a fair number of Protestants in whom a Roman Catholic student or an Orthodox student can sense this "presence" of his own tradition, and I think the very same can be said for some of the few Roman Catholic chaplains there are in this world.

Many college chaplains I believe enjoy close and lively relations with their judicatories, and have the opportunity to attend synodical conferences, conventions, etc. In the context of these normal meetings they can be the eyes and ears of the Church, and occasionally also the interpreter to the churches of what they have seen and beheld in the form of secular truth. In our day, when so many of the churches seem to have lost almost complete contact with the real world, I believe one of the most significant things that has happened is that there are ordained clergymen living within the

secular university. Even if nothing else happens, other than that they behold what happens and perceive somehow the grace of God in it and communicate this to their judicatories, however limited that communication may be, I believe this in itself justifies their existence as college chaplains.

Herluf M. Jensen, General Secretary
National Student Christian Federation
New York City

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"If a chaplain . . . cannot be loyal to both"

Can the chaplain be divided? Must he be schizophrenic? Is the chaplain churchman, professor, scholar and what not? The very presupposition upon which the phrase "chaplain as churchman" is founded must be rejected. As chaplain, does a man serve his church, his university, his community, and his Lord by separate functions? I think not.

It is the responsibility of the chaplain to work in the university to bring students and others in the university community into the strongest awareness possible of the demands of the Christian Gospel upon those who profess it, talk about it, or examine it. Since many students in any university are not in the context of local churches while they are on campus, it is the chaplain's responsibility to make these students as aware as possible of their present and continuing responsibilities to the Christian community whether through participation in campus religious activities, the work of a university chapel and its program or through interest in a local church.

This means that the chaplain should not think of his loyalty as divided in any sense. (As to the question of where his loyalty is actually given, I would have to be convinced that such a question could be answered and data shown to answer it.) If the work of the chaplain cannot be done in such a way as to demonstrate his loyalty to the Church and to the churches, and to the Lordship of Jesus Christ, within the context of his university position, then the validity of the doctrine of Christian vocation has to be questioned. If a chaplain must be loyal to either the Church or the university, and cannot be loyal to both, then the chaplain is in an intolerable position. It is for this reason that I would have to say that the question of the chaplain as churchman begins from an unacceptable presupposition in spite of a certain kind of ambiguity that will always be present in his position.

Robert V. Smith, Chaplain and
Professor of Religion
Colgate University
Hamilton, New York

" difficult . . . to struggle against the . . . academic . . . environment."

If by chaplain we mean a staff person employed by the educational institution to carry on duties connected with religion, either in curriculum or in the extra-curricular life of the campus community, then we can say confidently that he is in comparative isolation from the ecclesiastical community.

This is because his primary loyalty is to the academic community, first because it employs him and defines his job, and second because he was selected on account of his long association with and devotion to the university. During his years in graduate school and seminary, those whom he admired most were the men whose lives were devoted to the academic world. If he has served a church, it may have been as a means to the end of gaining an advanced degree, and while he may have served the church faithfully and well, it was not his first concern.

Becoming a college chaplain merely continued the academic-centeredness of his life. Moreover, his intellectual discipline may have sharpened his critical judgment of the Church and may have resulted in losing touch with churchmen, while becoming more at home with academicians. His faith in education is great enough to have led him into college chaplaincy, and he may believe that the way to make good men is to educate them, and particularly to give them courses in religion and provocative chapel talks. He may have a dim view of the college assuming any pastoral function, and may consider his task to be that of teacher and counselor, but not pastor. He is a defender of academic freedom, and he may be peculiarly sensitive, because of his ordination or special seminary training, to the danger of undue influence by the Church upon the college.

Nevertheless, as a college chaplain he is expected to be a churchman, and usually the chaplain has decent and friendly relations with local pastors, and identifies himself and his family with the local parish church of his denomination. At the same time his heart may be elsewhere so that he avoids entanglements with the regional association, conference, or presbytery. On the other hand, he may have a vital interest in ecumenical Christianity and in the relation of faith and learning. The chances are, however, that he is not an organization man and distrusts organization, even in the chaplain's office. The feeling that those concerned with organization are operating at a sub-level may account in part for his conscious or unconscious efforts to disassociate himself from the institutional Church.

Any man wants to get ahead in his profession, and college chaplains are no exception. In the academic community, status is not gained from being identified with the ecclesiastical community, but

rather through demonstration of competence in an intellectual discipline, and ability to operate as an intellectual in the special assignments committed to one. The chaplain is under pressure to show that he is neither intellectually smug nor scientifically illiterate, lacking neither in critical objectivity nor in devotion to truth, and neither sectarian nor pious.

The issue of the chaplain's relation to the two communities stems from the fact that every man must make a choice or have it made for him so far as loyalties are concerned. It would be difficult for a chaplain to struggle against the environment of his academic community, for each of us is the creature of his environment. He would have to make a deliberate effort to cultivate the ecclesiastical community if he were to be equally at home in the academic and ecclesiastical communities.

Superficially, the two communities make conflicting demands, yet intellectual integrity and devotion to the truth are the same for both communities. The two communities depend upon one another, and they need those who can be at home in both to interpret the one to the other, and, indeed, to capture the essence which each holds within itself.

Bryant Drake, Secretary of Campus
Christian Life
Congregational Christian Churches,
United Church of Christ
Chicago, Illinois

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" belongs in both the university and the church "

Many college and university chaplains today find themselves in situations which express the Protestantism of a past era. They are not looked upon as representatives of a Church which knows its nature and faith, but as symbols of religion in general who will minister to an academic institution which wishes to encourage education tinged with sanctity. Some accept this role, but many are dissatisfied with the situation because they have an intellectual understanding of the nature of their faith, believe in the Church as the community committed to this faith and seek to be loyal to both the Church and the university. What makes this difficult is the failure of both institutions to recognize the chaplain's position. University administrators assume they possess him as an employee and refuse to recognize his relation to a church. The Church, seemingly unable to recognize ministry and mission unless it conforms to customary patterns of parish and program all too often fails to accept and nurture chaplains as full members of the clergy

serving in the mission of the Church. Ministers sometimes enter the chaplaincy in order to escape the discipline involved in being full members of the Church and its ministry.

The chaplain is not the representative of religion in general; he is the ordained minister of a particular communion called to serve Christ in the university. This in no way unfits him to respect the religious pluralism of the university, nor in any way to fail to love and support the university as a community of learning and inquiry. He is the active living symbol of the fact that a community of faith dwells within and shares the dedication of the community of learning. He must be obedient to that community, loyal to it, and nurtured by it. He is a minister of the Church of Christ serving in the university. Because he belongs in both the university and the Church he has a further obligation to represent and interpret responsibly the university to the Church. Here he is the symbol of the fact that a community of learning and inquiry dwells within the community of faith. He is the constant reminder that the Church by virtue of its faith is dedicated to learning, to truth, to excellence, to all the academic virtues. He is a reminder of the Church's belief that the university when faithful to its task, is performing a teaching, searching ministry under God, whether it recognizes this or not. This is why the Church founded colleges and universities when they were needed, and continues to support colleges whose contribution to education is felt to be needed still. So the chaplain serves the mission of the Church in the university and the purpose of education in the Church.

The present confusion and uncertainty will only be clarified as the chaplain's dual role is recognized by both institutions, and the chaplain, himself.

It must be recognized that in his position and person is symbolized the institutional expression of the faith-inquiry tension felt by every individual engaged in the educational process.

Hubert C. Noble, General Director
Commission on Higher Education
National Council of Churches
New York City

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"If a man is not made for (dual citizenship) . . . get out"

Because I am asked for only "a brief and incisive paragraph or two" I had better stick to my own experience. (Now that I am quickened, I shall probably have to expand these thoughts elsewhere.)

I am a Chaplain of a College, Pastor of the College Church, and Director of Religious Activities. I have done minimal teaching.

As Pastor of the College Church (student members only) I am a churchman, a member of Presbytery and of the local ministers' association. I lead worship in a confessional setting, preach and administer the sacraments, conduct funerals and weddings, make pastoral calls, promote the benevolences of my denomination and wrestle with a choir. I am a "churchman." True, my parish is "different," but there is no discontinuity between me and the larger Church. I am fully loyal to the Church. It is my community and nobody ever asks me if I consider "going back." I never left.

But I am also a member of another, the academic community. I believe in it. I am fully loyal to it. I share in its disciplines, rituals, and benefits. I attend and vote in faculty meetings.

These two communities must be independent of each other. Neither is an "arm" of the other. Each has its set of presuppositions and mandates. Each community must respect the other and abjure superiority or pressure from the other. Each needs the other, both as a critic and a free ally.

My dual citizenship makes me (hopefully) an ambassador to both. Occasionally, there is some loneliness. I do not claim to be fully accredited by popular vote of either church or college. I am a-normal. So is any chaplain. But let him beware of self-pity! Foreign missionaries do not rest in the warm womb of acceptance. If a man is not made for this, let him get out of it. But he should not cry.

For brevity's sake, permit me one or two unsupported assertions: no man should be a chaplain (of anything) if he has not been the pastor of a parish flock for at least five years, or better ten. If he intends to stay long in the academic community, he should wear a Ph. D. On the other hand, he cannot be a churchman if he is not a churchman. He will never be one if he doesn't, in T. S. Eliot's phrase, "love the church." If he does love the Church, the Church is still human enough to love him. But I don't see how it will work that way if he has no regular confessional connection and function. Let him wait for me to die and try for my job, or gather his own college church. It is the best Christian instrument and strategy on campus.

John M. Currie, Chaplain
Lafayette College
Easton, Pennsylvania

Toward a Theological Understanding of the Chaplaincy

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ROBERT H. BEAVEN

explores the implications of the chaplain's double citizenship; their significance for our understanding of the Church and its ministry; and the relevant theological constructs within which the chaplain's situation can be understood.

Robert H. Beaven, best known to readers of this journal as President of the National Association of College and University Chaplains and Directors of Religious Life, is Chaplain of the University of Rochester. A graduate of Haverford College and Colgate Rochester Divinity School, he continued his study for two years at Cambridge University before serving successively as pastor of the First Baptist Church in Waterville, Maine, and President of the Baptist Missionary Training School, Chicago. The thesis, for which the University of Chicago awarded him the Ph. D. degree in 1954, was entitled "Personal Relations in the Thought of Martin Buber and Emil Brunner." His numerous writings include the book "In Him is Life." Bob is chairman of the Board of Directors of the New York State Student Christian Movement and has served as president of the Association of American Baptist Educational Institutions and chairman of the Commission of Ecumenical Education of the Church Federation of Greater Chicago, in addition to many other activities and interests.



HAT there is ambiguity and confusion about the relation of the chaplain to the Church is evidenced not only by the specific questions which were addressed to all those contributing articles and briefer comments to this issue of *Chapel and College*, but also by the comments themselves. For those whose life is centered in the local church and its ministry, the chaplain does not fit easily into the criteria with which they are accustomed to interpret both the meaning and the effectiveness of the ministry. In a real sense the chaplain is a non-conformist; while all of us profess our enthusiasm for the non-conformist, it still remains true that we have difficulty in understanding anyone to whom the normal criteria with which we operate do not seem to apply.

For the chaplain, there is a keen awareness that his job does not fit the normal patterns, but a deep conviction nonetheless that in a very real sense he is serving the Church and serving in the ministry of the Church. The chaplain does not think of himself as "having left the ministry;" yet he realizes that the available frameworks within which his work can be understood as a ministry of the Church are virtually non-existent.

Neither the chaplain nor the Church has given enough effort to the task of thinking through the nature and the meaning of the ambiguity in his situation and its relationship to our understanding of the Church and its work.

For my part, I should like to attempt just two things in this article: first, to describe the situation in which the chaplain finds

himself and, second, to suggest frameworks within which his situation can be understood. I will not talk, except incidentally, about the practical implications of these frameworks, not because the implications are unimportant, but because I believe so strongly that the practical questions can be worked out once we have some common framework for understanding; and that, conversely, any success in coming to common practical agreements which does not rest on some deeper understanding cuts the nerve of the agreements themselves. Let us begin, then, by looking at the chaplain's situation.

WHAT IS THE AMBIGUITY OF THE CHAPLAIN'S SITUATION?

There is no need to go to any great length in describing the situation in which the chaplain finds himself for its ingredients are fairly well known. Let me pick up just two of these which seem to be most important in understanding the ambiguity of the chaplain's situation.

The Chaplain's Appointment by the University

The first cause for ambiguity is the fact that, under normal circumstances, **the chaplain is appointed by the university.** There are many other situations in which a person working in the Christian ministry is confronted by similar ambiguities in his work, but it is not often that he is confronted by a similar ambiguity in his appointment. For example, a man who serves in a settlement house under one of the denominations is doing work which is radically different from that of the normal local parish. This means that his ministry may take a different form than that of the normal pastor. Nonetheless, he is sent there under appointment by a specific church and he carries on his mission responsible to that church or to an agency which that church, in cooperation with other churches, has recognized and approved. For the university chaplain, this is not the case. There are a number of instances where men serve a university under appointment by Councils of Churches, and the university's function is simply to approve the Council's appointment. In most of these cases, however, the person involved does not serve as the chaplain of the university in the strict sense of the term. Historically, the chaplaincy has involved administrative appointment by the college or university. In this sense, it is paralleled by the situation in some hospitals and state or federal institutions.

Obviously, there are a number of dangers involved in this fact. The extent to which these dangers become openly felt depends upon the chaplain himself and upon the administrative staff under which he serves. But that the dangers are there, no one would want to deny. There is the danger of being viewed as part of the public relations program of the university, whereby it seeks some added

prestige in a day when religion is considered "a good thing." There is the danger of becoming a tool of one faction in the university's power struggle over against another. There is the danger of being pushed toward eclecticism, so that no group in the pluralistic culture of the university or of its alumni will be offended. There is the danger of a person-centered interpretation of religion on the part of the chaplain, who gathers around himself a coterie of devotees. There is the danger that the chaplain may be pulled in two directions at the same time, caught between the university and the Church.

While these dangers are real, I submit that they do not arise because the chaplain is involved in the impossible situation of serving two masters. People often put it that way and presume that they have taken care of the matter. But this is vastly to oversimplify the problem because, as a matter of fact, we are all involved in multiple loyalties. When Jesus says that we cannot serve God and Mammon, he rules out loyalty to the university only if we identify the latter with Mammon. And there are very few circumstances within which the university can simply and clearly be defined as serving the cause of Mammon. A chaplain serves the university and has a loyalty to the university because he believes, as do most Christians, that the intellectual pursuit of truth is part of man's service of God. He does this in the same way that a physician believes that the medical profession can serve God, or a lawyer that the legal profession can serve God. Obviously, in all of these cases, there are men involved who are serving Mammon and any doctor or lawyer who sets about trying to make his profession a better service of God is confronted by tremendous resistance and tremendous difficulties. But the answer to these difficulties is not for him to withdraw from loyalty to these professions as though they were things of Mammon and go into professional religious work as though that were the only place where his loyalty to God may go unthreatened. A man is not asked by his Christian commitment to deny his loyalty to an area of professional service because that loyalty comes into frequent conflict with his prior loyalty to God. Saying this is no different from saying that a Christian is not called upon to deny his loyalty to his family as though it were a thing of Mammon and to obtain a simple loyalty to God. Our loyalty to God does not force us to avoid every other loyalty and to resolve the tensions by running away from them. Were this the case, no Christian would ever be in the world; he would and could have no part in it.

In this sense, the chaplain's situation is no different from that of every Christian, the mother with her loyalty to husband and children, the father with his loyalty to business or profession, the teacher with his loyalty to school. Obviously there may arise times for every Christian, including the chaplain, when his loyalty to God may force him to cut his loyalty to family, to profession, to

school. But this will happen only when the choice is between God and Mammon, not when it is between one highest loyalty and another lesser but valid loyalty. If the chaplain's appointment by the university creates dangers, the chaplain prefers to meet them head-on and not to run away from them on the mistaken notion that there must be something wrong in a duplex loyalty.

While there are dangers involved in the chaplain's appointment by the university, it must be pointed out forcefully that there are also many strengths which come from it. The most important of these is the simple fact that it makes it possible for him to operate not as an interloper but as one who has a recognized status within the life and the concern of the academic community. We are tempted in our day to assume that any talk about status is sinister and unworthy. But that is only a partial truth. For example, a man cannot really serve as a minister in a local congregation if his status in relationship to the congregation is simply that of an interloper. He is enabled to carry on his ministry because his status comes from his being recognized as this particular people's spiritual leader. Granted that this too may have its real problems; but there is no minister who does not recognize the difference between being given this status within a certain community of the people of God, and seeking to minister to them without any appointment which involves their recognition.

Take another illustration from the life of the hospital chaplain. A chaplain can be sent into a hospital simply by a Council of Churches and carry on an effective ministry as an outsider. But it is not long before he recognizes the fact that his capacity to serve with real effectiveness depends upon his being able in some way to be recognized as a full member of the hospital staff. This is not just a question of gaining prestige for himself. It is a question of the context within which he is given freedom to work. If he is appointed by the hospital, then the hospital has committed itself to making use of him in ways it can avoid so long as he is just responsible to outside agencies. He has a right to open up conversations with members of the medical profession, with nurses, with other responsible persons within the hospital in relationship to problems of need which he sees and which they may not see. He is able to establish relationships by which referrals are given to him because doctors themselves have been helped by his appointment to understand that this element in the life of the patient is of tremendous importance and significance at moments of illness, as well as at moments of impending death. The fact that the hospital has given such recognition means it is willing to recognize that this area lies within the concern of a hospital which is seeking to minister to the whole man. All of these questions are tied up with the problem of status, but they are not at all unworthy because of that connection.

A university chaplain, by virtue of his appointment by the university, is recognized as a full member of the staff. This means that doors are opened for him to become involved in the total life of the university in such fashion as to carry on his ministry and to bear witness at every level of its life where he is able, by virtue of time and competence, to become involved. Most chaplains are quite ready to recognize the dangers which come from their appointment by the university. But most chaplains would also believe that what is at stake here has much more to be said for it than against it. To put it another way, any man who really tried to carry on a ministry within the life of the university and came as an outsider without recognition would inevitably look forward to the time when he would get that kind of recognition from the university that would make it possible for him to participate in faculty meetings, to share in the conversations of the Faculty Club, to participate in committees of the university's life, and to be sought out and not by-passed when referrals from other participants in the university's life were being made. In other words, the problems raised by official appointment are ones which the chaplain is very willing to face.

It obviously goes without saying that it is not the university which makes a man a chaplain, simply by virtue of appointing him. He is a chaplain by virtue of his ministerial standing in the life of the Church. And even when his appointment is made by the university, it is well for the Church, usually through its Council of Churches, to become involved in the process by which the selection is finally ratified so that the chaplain will have the same recognition in the life of the local churches he has in the life of the university and in the life of his own church.

An Inter-Denominational Ministry

Beside the ambiguity which arises from the fact that the chaplain is normally appointed by the university, there is a further ambiguity that arises from the fact that a chaplain works inter-denominationally and not only in clear relationship to his own church. As we pointed out before, this is an ambiguity only because the chaplain believes firmly and strongly that what he is doing does represent a valid ministry of the Church. If he had no concern for the Church, he would not find the fact of his inter-denominational ministry ambiguous. He would still find his work difficult but he would not find it ambiguous. Its ambiguity arises precisely because the chaplain does very clearly and definitely think of his ministry as a church ministry and yet finds it difficult to relate his ministry to the life of the Church when almost all church life operates only within denominational lines.

Let me be specific in the way this manifests itself. The problem obviously comes to its clear focus in the fact that a chaplain in a university cannot make use of his position on the campus primarily to win converts to his own denomination, or even to bear witness to the Christian faith only in those terms which represent the particular heritage of his own church. This is not to say that a chaplain either can or should divest himself of convictions which he holds as a denominational churchman. But it does mean that he must have convictions beyond these which are rooted in the Christian faith to which he must bear his primary witness and testimony. If he cannot do this in good conscience — that is, if he cannot bear witness to the gospel except as that is identified with his own denomination in its contrast with other denominations — then he cannot validly carry on the kind of ministry to which the chaplaincy calls him.

It is clear, at the outset, that this is a necessity from the university's point of view. Unless the university is itself a church-related college and thinks of the chaplaincy as part of its own denominational outreach, it cannot easily put itself in the position of giving preferential treatment to one denomination over against another. This cannot be completely avoided, simply because of the chaplain's own denominational heritage and persuasion. But the university would find itself in a very difficult position if its chaplain were intent on changing all Presbyterians into Baptists, or all Lutherans into Episcopalians.

What is not always remembered so clearly is that this is a necessity which is imposed upon the chaplain not only by the university. It is also imposed upon him by the churches themselves. The chaplain's own church might be enthusiastic to find that he was winning everyone over to that particular church, but all of the other churches would rise up in immediate protest. They would themselves view this as a misuse of the chaplain's own position. As a matter of fact, I think it is fair to say that the university itself would not feel so strongly about this subject were it not for the fact that it knows what would happen if its chaplain stood out as working for one denomination at the expense of the others. If the churches themselves had no objection to this, I think it is fair to say that the university would not feel that it was a matter of great concern.

There is more than a little irony in the fact that oftentimes it is precisely those churches that feel the ministry makes sense only in a denominational framework who would be the most forward in their protest if a chaplain were trying to win everyone away from their church to his own. The problem here is not one which the university alone brings to pass. It is rooted in the divided life of

the Protestant church. The chaplain must believe that it is possible to serve the Church and carry on the Church's ministry even though he cannot do it simply in relationship to one particular denomination. The question as to whether or not he can find valid justification for doing this is a matter to which we will return later. But at the moment we are simply trying to describe the situation in which the chaplain finds himself.

Having called attention to the difficulties which arise for the chaplain as he functions inter-denominationally, let me go on just as forcibly to claim that the chaplain assumes that he is operating within the life of the Christian Church and engaged in its ministry. The specific ways in which this expresses itself will vary with different chaplains and in particular circumstances. But I know of no chaplain who does not find himself performing functions which are generally understood as functions of the Church's ministry. In many cases, he is involved in the proclamation of the Word by preaching. He generally finds himself involved in leading a congregation of Christian people in their worship of God. This may be done in a formal service of worship in a college church or chapel. It may be in the informal services of worship which attend many other meetings on a college campus. He finds himself very much involved in training for the ministry of the laity, whether this be in study groups, in discussion groups, in Bible study, in the study of theology, or innumerable comparable activities. He finds himself in situations where pastoral counseling is needed and where he functions not only as a sympathetic listener but as a representative of the Christian gospel. He may find himself involved in the administration of the sacraments, perhaps regularly in the celebration of the Lord's Supper, perhaps even occasionally in the administration of baptism. He finds himself ministering in moments of bereavement or joy, of perplexity or decision, of temptation or resolution, of despair or hope, of emptiness or fulfillment. In all of these, he operates not just as a lone individual but as an expression of the Church whose ministry he embodies.

Given this situation in which a chaplain finds himself by intent operating as a minister of the Church and yet finds himself unable to operate along denominational lines alone, there are at least four alternatives that are open to him. In the first place, he can try to remove the ambiguity by having the community of Christians with which he is involved actually become a church. This might be possible on some church-related campuses, or in places like Yale whose chapel has always continued to have a relationship to a particular denomination. But even here it is confronted by nearly insuperable obstacles and on other campuses it is virtually impossible. As we pointed out before, the very denominationalism of our church life makes every denomination other than that of

the college church restive about the need for their students to affiliate with a different denomination before they can qualify as Christians in the campus community. Even on those campuses where it is possible for the college church to have a clear denominational tie, problems continue to confront the chaplain, for he is almost inevitably dealing with an inter-denominational congregation and not one which has affiliated itself with that particular denomination because of a singular commitment to its heritage.

In the second place, the chaplain may seek to deal with the situation by cutting himself off from anything that looks like the work of a Christian minister. He may never proclaim the Word, he may never lead in worship, he may never administer the sacraments. But once a chaplain does this, he finds himself inevitably supporting that separation between God's grace and man's response which the whole history of the Church has been intent on avoiding. It is central in the history of Christian thought that man's action in expressing the Christian life is motivated and empowered by the grace of God. The chaplain who allows the grace of God and the response of man to be separated gives support, on the one hand, to that misunderstanding of worship which suggests that it really has nothing to do with the rest of our life, or to that misunderstanding of Christian action which suggests that it really has nothing to do with our worship. Most chaplains find it difficult to accept this separation and so feel called upon, in all earnestness, to enable those people with whom they work to know that whatever they do together on the campus is a response to God's grace and, conversely, that their receiving of God's grace involves them in witness and service in the life of the university. For this reason, most chaplains are unwilling to rest in this second alternative and to think of themselves as program people, or activity promoters.

In the third place, the chaplain may simply recognize that the situation is ambiguous and be brought to despair by the frustrations which this involves. Obviously, no chaplain long remains a chaplain on this basis.

There is, however, a fourth alternative. It, too, will recognize the ambiguity rather than trying to hide it. But pressed by the deep conviction that the chaplain's work has Christian validity, it will seek some framework within which the ambiguity itself may be understood as having deep theological significance. It will not then give in to despair, but will seek to ask what God may be saying to the Church in and through a ministry which does not fit the normal denominational patterns, but which nonetheless seems to speak with clear meaning to students today as it has done in the past.

HOW CAN THE CHAPLAIN'S SITUATION BE UNDERSTOOD?

In turning to consider possible frameworks within which the chaplain's situation can be understood, it is at once obvious that one cannot speak with any finality. He can only talk out loud about the ways in which he has been helped in his own understanding. He does this, hoping that as others also share their understandings, whether from the chaplain's or from the non-chaplain's perspective, the process of Christian dialogue may be furthered.

I would like to suggest three different things which have become meaningful for me. The first deals theologically with the whole question of whether or not God's act in Christ is mediated only **through** the denominational church. That is, does that which is inter-denominational by that very fact fall outside of that which we can meaningfully speak of as the Church.

The second deals with the theological meaning of ambiguity for the Christian. It raises the question of whether or not faith and ambiguity are contraries. That is, does that which falls outside of a logically clear (and therefore unambiguous) understanding of the Church disclaim any possibility of being understood as part of the Church.

The third deals with our understanding of the ministry and turns from the theological to the functional. It raises the question of whether or not our understanding of the Church's ministry as addressed almost completely to the Church rather than to the world is adequate. And it suggests that the chaplaincy may indicate some of the problems which the Church would face if it radically rethought its ministry at this point.

God's Act, and Its Implications for the Church

In order to make clear the first framework for looking at the chaplain's ministry as valid even though it is not just denominational, I need to begin with an understanding of the Christian faith which first came home to me quite unexpectedly some years ago. It was the discovery that over ninety per cent of everything that Jesus talked about in the gospels dealt with relationships and not man's personal character in isolation. The whole Sermon on the Mount involved this. Virtually every parable involved it. And countless of the personal incidents in the life of our Lord reflect his concern to establish relationships with those whom society had rejected. If you go through the gospels, you are amazed to discover how universally relationships are their concern. (Consider Christ's temptation, for example, and note how the devil always poses his temptation as testing Christ's character in isolation and how Christ always responds as by referring to man's relationship

to God.) Jesus is primarily concerned with relationships, their brokenness and their healing. This came as a sudden discovery to me for I had always assumed that Jesus was primarily concerned with character and the destiny of the isolated individual.

With this as an initial discovery, new meanings also began to unfold from the rest of the New Testament. It was clear that Paul and John, in describing God's act in Christ, almost always used words that were relational. That is, God had acted in Christ to establish a new relationship with man. It was a new "covenant;" it was a "reconciliation;" it was a "redeeming;" it was a rebirth into "sonship." This had always been clear. But it has always been easy to assume that this new relationship just involved each individual, in isolated separation. ("Religion is a private affair.") What then quite suddenly dawned on me was that what God had done in Christ was precisely that which destroyed the barriers by which men otherwise were inevitably separated from each other. God had not just reconciled men to Himself. He had also by the same act reconciled them to each other. It was not that the men who became believers were such good and noble men that they went out to break down barriers, for that has a strange way of bringing about another separation between good and noble men and others who don't share their virtue. It was simply that what God had done was not, and could not be, restricted by dint of what any man could claim about himself. It was not man who made God act in this way. It was God who took the initiative. It was God's grace that initiated the new relationship. And any man who received that grace, truly received it, was made to know that his separation from his neighbor was over with.

Was this not precisely the way in which the barrier between Jew and Gentile was broken? It was not that the early Christians decided this was a noble thing to do. It was, rather, that a Gentile asked to hear the gospel and the disciples came to realize that if God had really done what they believed He had done in Christ, there was no possible way that they could restrict God's act to the Jews. To do so would be to contradict what they believed had happened. If God had made Himself available to man, not because of man's deserving but because of God's grace, then there was absolutely no way by which this activity of God could be restricted. Therefore, God broke down the barrier between Jew and Gentile. God had already reconciled them by what he had done in Christ. Christ had broken down the middle wall of partition and made them one. It was then up to the disciples to follow where God had led, to discover and make real for themselves the reconciliation which God had already accomplished.

A contemporary illustration of the same thing occurred in a church I attended in Chicago. For the first time, one fall, a Negro family applied for membership. It so happened that at exactly

the same time there came another request from a Nigerian student who was in this country for two years of graduate study at Northwestern University. His Baptist church in Nigeria had sent with him a letter commending him to the care of the local Baptist church while he was away from home. When the church considered this man's request, it realized that there was absolutely nothing it could do but accept it. If they had not wanted him in the church, why had they sent anyone out to take the gospel to him in the first place? When the local Negro family was next considered, a number of questions were raised but in the light of the first discussion it was clear that all of the questions that were being raised really had little to do with the Christian Church. So both the family and the student were approved.

Christians have always known that if God really did what they believe he did in Christ, then there is no way by which they can restrict God's activity. The gospel is therefore just as much for the Negro as it is for the white man, just as much for the Oriental as it is for the Latin American. It is this fact which has accounted for the missionary outreach of the Church. That is, God's act in Christ makes the barrier between white man and Negro, between Jew and Gentile, between slave and free, not only irrelevant but obsolete. It is God who has done this and not man. But because God has actually done it, Christians are compelled to recognize and to make real in their own life the reconciliation which God has already accomplished. This means that membership in the Church exposes Christians to the action of God in a way they could avoid if they were not within the Church. The Church then is an organism not only through which God works but on which God works. He works on it precisely because this is the company of people who have presumed to receive His grace and who therefore are summoned irresistibly to respond to that grace with relationships toward their fellows which are redeemed and reconciling.

This is background (which I hope is as helpful as it is long) for the suggestion that we must think in the same way about the meaning of the Church universal and its relationship to our denominations. When one asks about the meaning of the ecumenical Church, one is likely to assume that it only represents our effort as humans to bring the churches together. We have become so noble that we are concerned about the division of the Church and assume that by our own efforts we ought to be able to realize its unity. But as Christians we should surely know that if this is all that the ecumenical involves, it is doomed to failure. If it is just a human venture, it will swing between an illusory optimism, which does not seriously wrestle with the deep convictions which lie below the surface, and an equally illusory despair when we discover that we cannot quite pull it off. This is true even if we believe that our human effort is itself the will of God (did not the Jews believe that their obedience to God's law was the will of God!). For the

more zealous we become in doing God's will for Him, the deeper we drive the separation and division in the Church between ourselves and those in the Church who do not see God's will in the same way. (Did not the zealous obedience of the Jew always separate him from the Gentile!) There is no hope if the ecumenial is just a human endeavor.

But suppose in the ecumenical movement God Himself is at work on us, calling us to make real in our own life the reconciliation which He has already accomplished in Christ. Let me put it as simply as I can.

God brings His gift of grace to all men in Christ. Men respond to this gift in many different ways. The fact that they do so is not a bad thing, but a good thing. It is part of the freedom which we are given when we know the truth in Christ. But given the diversity of response, men associate themselves with others of their own kind and threaten the unity of the Church. This was strongly resisted in the early church when the need for a united front before the world was imperative, but even then we should never forget that within the various patriarchates which made up the Church before Rome presumed itself the only true head, there were differences which were never completely healed. And certainly in the history of the Church since the Reformation, association by like-mindedness has resulted in further fragmentation. When this happens, every human temptation moves in to make those associated by their like-mindedness assume that they really are the Church and that every different group of like-minded people is therefore not really in the Church at all. To put in another way, they are tempted to assume not only that they have the truth but that they are the truth. They are tempted to identify themselves with God. They are tempted to forget that they are Christians by virtue of God's free grace, and to assume that they are really Christians because of their own act of belonging to the one true Church. They are tempted to forget that the Christian is only a Christian by his living relationship with God, and to deny that relationship by assuming that they possess God.

I have purposely qualified each of these sentences by the word "tempted." Because as a matter of miraculous fact, with very few exceptions indeed, no one of us really yields fully to this temptation. The amazing thing really is not just that there are so many constellations of response which have developed but that so few of these constellations feel themselves free simply to go their own way and deny to everyone else the right to think of himself as Christian. In an amazing way, we are all compelled to recognize that other people whom God's grace in Christ has reached are bound together with us into the body of Christ even though we may differ radically in the ways in which our response expresses itself and is structured. We are given the freedom by God to differ in our

response. But we are not given the freedom of God to disclaim our relatedness to others who have also responded to His grace, but have responded in a different way. To repeat a phrase which I have used before, God works not only through the churches but **on** the churches. Part of what it means to be a full member of any church is to know that there are also other members of Christ's body and that no one of the members is the head; for that is always and only Jesus Christ.

If this is true, then the ministry of each church must give expression to something which is more than just denominational. The minister must proclaim the word of God's reconciliation which commits his church to a unity in the body of Christ beyond the unity of their like-mindedness. He must mediate the grace of God in the sacrament, knowing that God's grace is not his possession nor the possession of his church but always and only God's possession. He must bear witness to the fact that "his church" and "the Church" are not synonymous terms. This is not to say that the local minister will hold his denominational ties lightly. But it is to say that he will find his denominational ties and his denominational heritage meaningful precisely because they manifest a working of God which is not initiated by the denomination itself.

If the parish minister in his own denominational church is inevitably bound up in a ministry that is more than denominational, because it bears witness to God's reconciling activity on the denominations themselves, then we have a framework within which the ministry of an inter-denominational chaplain may also be understood as valid. The chaplain, on his part, will have to guard against the temptation to think that an inter-denominational congregation is *ipso facto* better than a denominational one, that it is really the true Church. For the question is not so much whether a congregation is denominational or inter-denominational, but whether it knows that it is bound together across all of the lines of separation with all other members of the body of Christ. The ultimate ministry is not ours but God's and whenever as professional clergymen we mediate this ministry, it is a ministry which judges us, calls us to repentance, and redeems us. God works on us, the ministers, as well as on our people. We carry on our ministry not as ministers of members of Christ's body but as ministers of Christ, the head. And we do this always knowing that we do not become the head; the church is His body, not ours. And we may serve both Him and His body inter-denominationally as well as denominationally. The validity of our Christian ministry comes not from the denomination but from Christ.

A Theological Understanding of Ambiguity

I want to turn in this section more explicitly to the problem of ambiguity itself. It will be clear as we go along that the framework which is being suggested for understanding it is not basically

different from that set forth in the section just concluded. Rather, it is a look at the same framework from a different point of view, which may help to clarify its meaning in relation to the problem of the university. It will suggest that the chaplain's ambiguous relation to the Church reflects also a real ambiguity in the relation of the Christian faith to the university, but it will argue that this ambiguity is an essential ingredient of the faith rather than a contradiction of it.

We must begin with the given fact that the human mind resists ambiguity. It is characteristic of man's intellectual life that he wants to have things neatly arranged with no loose ends left unaccounted for. If there are missing links, they need to be filled in. If there are contradictions, they need to be seen in some larger perspective where their opposition is resolved. It is in the nature of the human mind that it presses toward an encompassing and inclusive universe. Every ambiguity, therefore, challenges man either to iron it out so that it can be put neatly on the shelf, or to look again more carefully at the entire jig-saw puzzle to see if he can't after all find just the place where it fits in.

It is obvious that the university, as its very name implies, operates on the basis of this drive for a neat inclusiveness. Historically, as an intellectual community, it has been involved not only in the search for truths but in the search for truth. It has assumed that all partial truths must ultimately fit together into some universe where their apparent incompatibilities are removed.

It is also true that men outside of the university, and those of us involved in the religious life, have the same instinct within us. We too want to have things neatly worked out. We want this to be true intellectually so that our theology will not have any loose ends which are not tied up. We want it to be true administratively so that things are organized in some clear and coherent system. The drive for a universal world church which would encompass and include all parts and leave nothing unassembled is a drive that stems from the same deep instinct in the human spirit. Even in religion we are suspicious of the ambiguous situation. It just doesn't fit, and we think it should. It sticks out like a sore thumb so we want either to cut it off or to shrink it down to size. Men inside the university and outside want an unambiguous universe.

But having said this, a real problem poses itself. Does the universe become a universe only because, and only when, we ourselves make it such? Is it our agreement upon some overarching and encompassing intellectual or organizational framework that creates the universe, or is the universe in fact something which is "given" and not our creation? Do we not assume it as the necessary presupposition for all our inquiry, a presupposition which is an act of faith because it does not come as the result of our inquiry

but as its precondition? That it is such a precondition is clear by the fact that we are always unwilling to rest content with contradictions when our inquiry appears to show that the world is a **multiverse**. We always go ahead on the assumption that the contradictions will ultimately be resolved because this is a **universe**. Man's intellectual process of understanding the universe as a universe, then, is not itself the process by which the universe comes to be a universe.

Two implications come from this. The first, which will underlie much that we go on to talk about, is that the university does not become a university by its intellectual agreements but by the common involvement of its members in the search to understand what is already a universe.

The second is, curiously enough, a somewhat paradoxical implication, namely, that man never finds himself in the position of being able to have any integrated intellectual view of the universe which he can accept as final. For just as soon as he assumes that he has arrived at such a goal, he has put himself in the position of thinking that the universe has been made such by his own effort and that it may have no further light to shed which will challenge the adequacy of his view at some later time. There is always this eschatological dimension in truth which forever makes absolute finality impossible. We press toward more inclusive and more adequate perspectives, but just as soon as we absolutize any one of them we fall into the intellectual sin of self-deification and presume ourselves the creator rather than the creature.

We hear a great deal in our day about the fragmentation of the university. Anyone who spends his life in it is only too aware of the fact. There seems to be no intellectual center for the curriculum. Departments and schools operate in different universes of discourse, so that they can hardly understand each other across the table. Course upon course is given by the faculty and course upon course taken by the student without building any uniform structure.

This picture prompts many people to become nostalgic. They recapture a picture of the university in the good old days when everything seemed in truth to be part of a whole. They may do this as secular humanists and look back to the time when the Graeco-Roman tradition enabled men to know at least what ought to be taught in a university. They may do it as religious men and look back to the medieval university when theology was the queen of the sciences and everything fitted neatly into its place.

What they are likely to forget is that men broke away from the medieval university and even from the prescribed classical curriculum of the university precisely because these did not permit

the freedom for new inquiry which is imperatively necessary within the community of learning. Whenever the university becomes too neat, too integrated, a protest not only does, but should, rise from within its own depths. In this sense, there is always intellectual fragmentation as a concomitant part of the university process.

It is salutary for those who decry this fragmentation to ponder the Marxist university and its meaning for their position. Here you surely have an integrated curriculum. Everything fits into its place. There is no fragmentation. There is no confusion about what should be taught and about the way in which all realms of knowledge are to be integrated in the life of the student. But it is precisely this superimposed framework, already arrived at, already absolute and final, that undermines the very genius of a center of learning.

Some people will say, of course, that the trouble with the Marxist university is not that it has an integrated framework but that it has the wrong one. Most Catholics, for example, would be critical of the Russian but quite accepting of the Roman framework. As a matter of fact, they would defend the latter in intellectual terms as truth, the whole truth, and nothing but the truth. And they would defend their suppression of any contrary ideas with the simple notion that they don't teach error — very much the argument which the Marxist also uses. But what they forget is that any intellectual framework which is held to be final, fixed, and absolute, whether it is the discovery of man himself or whether he assumes it has been made known to him by divine revelation, becomes an authoritarianism which denies the freedom of the human spirit to be open to new truth. It is one thing for men of faith — be they Marxist, Protestant, Freudian, Roman, determinist, Moslem, or agnostic — to give intellectual expression to their convictions and beliefs and quite another thing for them to impose these beliefs on others as the **necessary** intellectual framework within which they must operate. (1) Whenever the latter happens, **then an authoritarianism** develops which sooner or later thwarts the human spirit.

A person on a university campus runs into this problem over and over again. All men are tempted to absolutize their own point of view. The relativist may absolutize his relativity; that is every-

(1) I am still impressed that even St. Thomas' great "Summa" was "faith seeking understanding" and not "understanding seeking faith." He concludes the "Summa" with the simple statement that he would return to the life of devotion in which faith alone could be realized; this suggests that while faith may seek ways to justify and support itself intellectually (indeed it must), this is vastly different from imposing this intellectual system upon others as though it would then produce faith and vastly different from assuming that this intellectual understanding itself deals with the "truth" of faith. If you must leave the intellectual argumentation and return to devotion to realize faith, must it not then be true that the "truth" of faith is of a kind different from the intellectual?

thing is relative except his own judgment that everything is relative. This is absolute. The agnostic may absolutize his agnosticism, that is, he may assume that you cannot ever really know anything except, of course, the fact that you cannot know anything. Of this he may be absolutely sure. The Freudian may absolutize his Freudianism so that he knows what he is going to find before ever he begins looking for it, and assumes that any alternative findings are, *ipso facto*, mistaken. And the Christian also may absolutize his Christianity and assume that he has the whole truth and everyone else therefore is mistaken. But to all of them, the Christian faith says that you cannot absolutize your own intellectual understanding without presuming to be God — and that is a presumption which is always denied the Christian. There is then always a problem of intellectual fragmentation which attends the intellectual process.

The problem which is present in the contemporary university is not the problem of fragmentation. It is the problem of discovering, or rediscovering, and in some way acknowledging, that sense of wholeness about our universe and about ourselves which lies behind our intellectual fragmentation. It is, in short, a problem of faith.

We said, at the beginning of this section, that the universe is not created a universe by our intellectual agreement but that rather it is given to us as a universe. We begin with that as the necessary precondition of all our thought. And we begin with that as an act of faith. This is so because we do not arrive at the idea that we are in a universe on the basis of empirical observation or pragmatic thought. True enough, empirical observation confirms the idea of a universe, or, more accurately, is always in process of confirming the idea of a universe; but it never creates it. We proceed on the idea of a universe in an act of faith. And our doing so makes it possible for us to see the fragments of our intellectual understanding in the context of a given whole. It makes this possible without in any way imposing some set framework of thought within which we must operate.

But it can happen, as is true today, that we forget this. Then all we think we have is a collection of fragments. Our preoccupation today with scientific method and the retreat of philosophical and humanistic studies aid this. We forget that we begin with something whole and we don't arrive at something whole by our inquiry. So the intellectual fragmentation of the university becomes a cacophany of empty noises.

What is true concerning our approach to the universe is also true in our approach to man. Kierkegaard was right that the integrity of the whole man (man as universe and not multiverse) is a given which we accept in faith. It is that with which we begin, before ever we proceed to study man. That is, it is only a whole

man who has integrity as a self who can study man with any reason for taking his study seriously. This, too, we find it easy to forget in our day. The integrity of the self never comes as the conclusion of our empirical research. Rather, it precedes it as the only thing that gives meaning to empirical research and its interpretation. We begin with the meaningful wholeness of the self as an act of faith. If we aren't aware of this and find no reason, or no way, to keep it central in our affirmations, then the self becomes a collection of fragments and there is nothing to bring the parts together into a whole. A good case can be made for the fact that intellectual fragmentation can be overcome only in the being of the living person. But if there is no real being in the living person, the fragmentation becomes his being and nothing can be done about it.

I do not want to suggest that the Christian faith provides the only framework within which the integrity of the self and the givenness of the universe can be affirmed. But surely it does affirm them, and it does so with vigor and with strength. It sees man as a whole because man is addressed from outside himself (isn't it true that we experience our human wholeness mainly when we find ourselves addressed by another!) with God's call to relationship, and is invited to respond to that call with his total self. It sees the universe as a given whole because it believes in God the creator and because it is quite willing to recognize the validity of acts of faith not as the outcome of our knowledge but as the preconditions of our knowledge. It may turn out — though God forbid! — that the Christian faith is the only voice making these affirmations on the campus. But whether alone, or with others, it has a word to say which makes the difference between (on the one hand) a wholeness which gives meaning to the fragmentation and (on the other hand) a fragmentation which becomes an end in itself and thereby destroys not just the universe and the self but its own validity as well.

But the Christian faith has more than this to say within the life of the university! For if one takes seriously the fact that the university must have its intellectual ambiguity and its intellectual fragmentation, he then faces the question of how within the university any sense of community may arise and how the university may discover any community with the non-university. This is not an idle question, as though the university could really get along quite nicely without any community, itself only a collection of separated parts. That would deny its very nature as a university. How can this happen, and happen in such fashion as to avoid an imposed uniformity?

To this the Christian faith gives a clear answer. Christians are called to make visible in the life of the university a community which is made one not by its like-mindedness and agreement but by what God has done in Christ. The unity which it makes visible

is not unity of intellectual uniformity. It is a unity which makes possible great intellectual diversity and which nevertheless compels these diversities to talk together, to meet each other, and to bear witness to the fact that their diversities do not sever them or fragment them. It may well be that out of the pooling of these diversities any given Christian community may come to some intellectual agreement about the Christian faith and its intellectual relationship to various academic disciplines. But it must guard against absolutizing this intellectual framework lest it fall into the very peril from which the Christian faith would save it. The unity of Christians is not their own creation. It does not arise out of their agreements. It arises out of God's act, and then gives them freedom to share together their diversities while witnessing to a unity which keeps the diversities from tearing them asunder. No freedom is curtailed, but lack of uniformity does not leave them without community.

Intellectually, this leaves us with many real ambiguities. Existentially, it expresses the fact that we are saved by grace and not by our own agreements. As a matter of fact, it is the intellectual ambiguities themselves which bear witness to the grace of God. If Christians were one simply by virtue of their own agreement, then there would be little reason to believe that God is necessary.

It is clear that the Christians in the university can really bear witness to this only if the fragmentation of denominations has been visibly overcome. The ways in which this may be done are not fixed and final. They too are ambiguous. But done, it must be. This does not at all mean that the denominations give up their diversities and adopt some middle of the road uniformity. Quite the contrary, they will retain their diversities but they will retain them bearing visible witness to the fact that their diversities are overcome by the living God as He has saved them by His grace.

By virtue of this fact also, the relation of this company of Christians to the rest of the university is not separation and withdrawal. They are not something special, marked by a peculiar virtue, so that they bear witness to themselves. They bear witness to God and this thrusts them into deep relationship with those in the university who think differently, because it is really there that they witness to a unity which binds them to their neighbor not by common agreement but by God's grace — which is given to the neighbor just as much as to the believer.

The matter is quite simple! If there were no ambiguities, if everything were neat and in order, whether for the university or for us as Christians, there would be no need for God or for faith, for we would have it all in hand. But there would really be the deepest need for God, for He would have to break into the presumption of our dogmatic assurance as He has so often done in the past. Faith means ambiguity. For the Christian, the very faith that man is saved not by his own convictions, his own logical

structures of thought or of organization, or his own heritage, frees him to see ambiguity not as a peril but as reminder that God's grace always stands beyond our possession of it. We may be possessed by it but it is not purchased by our act. Ambiguity of this kind does not mean having nothing to stand on. It means knowing even more clearly what we stand on, that it is God and not ourselves.

A chaplain, then, who finds himself bearing witness to this faith in the midst of the university will thank God that its ambiguity does not prevent him from bearing a true witness, and from serving in the church's ministry of making known the goodness of Jesus Christ.

The Idea of a Functional Ministry

I want to turn in conclusion to a more practical framework within which the confusion surrounding the chaplaincy can be understood. I would like to suggest that a great deal of our difficulty comes from the fact that the chaplain represents one of the few places where the Church is involved in carrying on a ministry to the world, rather than just to itself. In order to make the point, let me draw a caricature of the prevailing picture of the minister and the ministry, and then suggest very briefly an alternative; this may enable us to see parallels to the kind of confusion which the chaplain normally confronts.

The assumption which is prevalent today is that the clergyman's ministry is to the Church and not to the world. The corollary of this for most congregations is that they go to church to be ministered unto and not to minister. This image of the ministry is due in part to the sheer fact of size. Local congregations impose so many demands upon their minister that he does well to keep up with them, to say nothing of having any time left over for anything other than his flock. But it is also partly due to the fact that we who are in the Church are not ourselves caught up in mission to the world and therefore see our minister as having a primary responsibility to us; we are reluctant to share his time and his talent with those outside our church. We pay his salary and therefore we have a primary, if not exclusive, claim on his services. Further, we want to be able to see as the result of his efforts a quite visible growth in our own congregation, financially, numerically, and spiritually.

Obviously, one would not want to argue that this ministry of the clergyman to his people is not a primary responsibility. But suppose the churches came to the conclusion that this was not enough. Suppose that all of the Protestant churches in a given community took seriously the fact that they were involved together in a ministry to the world. Suppose that they worked it out so that when a given church called a minister, it called him not only to minister to itself but to become involved in a ministry to some section of the world. One church might call a man to minister to

his own congregation but also to carry on a special ministry to the lawyers of the city. Another might call its minister to undertake a special ministry to the doctors of the city. Another might call its pastor to carry on a special ministry to the labor unions; another to management; another to the police department; another to the city's courts; another to some minority group in the city; another to the people involved in mass communications. The ways in which such ministries would be designated and carried out would be a matter of concern and decision by the entire Protestant church as it sought to implement its ministry to the world. It would mean that a person in a given church would normally find himself related to at least two different ministers and thus have tangible evidence of the Church are more inclusive than his own congregation or even his own denomination.

Now my point in suggesting that as a possible approach to the ministry is not to defend it, but simply to point out that if the Church were involved in this kind of ministry it would surely think of it as having validity. Nonetheless the prevailing standards by which we measure ministerial success and effectiveness would not hold. It would not be a matter of winning new members for one's own church, nor a matter of increased budgets, nor could its effectiveness be measured solely, or even mainly, in terms of the number of people who had been won to Christ. It would be a ministry which might be very difficult to assess and to weigh. The minister would be sent into the world to learn where the world lives its life, what the people in the world are like, what problems they face, what the centers of power are — and there to bear witness to the gospel to people who have come to trust him because in seeking them out he has evidenced a concern to serve them, and not to use them. Ambiguities and confusions there would be, but they would not invalidate the man's ministry.

It is in such a ministry that the chaplain is involved. He is sent into the world of the university. He goes there not just to carry on a ministry to the church in the university but to the university for the Church. Much of what he does will never be visible or subject to external measurement. He may have great difficulty in knowing whether he is accomplishing anything or not, and he may even find that things which do give evidence of being successful are among those about which he has the most question. Given this situation, the chaplain, and any other one carrying out a ministry to the world, is driven either to frustration or to a rediscovery of the fact that what God asks of His people is not success but faithfulness. He will know that what is important is God's doing, not his. He will be driven to take his bearings not from his measurable effectiveness but from God Himself, and thereby he will be freed to meet the ambiguities without despair.

In doing this, the chaplain may provide a useful key to what the Church might expect if it began to carry out a ministry to the world.

The Place of Service in the Christian Faith

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C. FREDERICK STOERKER

writes about the "concept of service" upon which the wealth of student summer projects is based. He is concerned that those who advise participating students will not look upon service projects as "free-time activities" but as an opportunity to minister in the name of Christ.

C. Frederick Stoerker, formerly the pastor of a predominantly student church in Columbia, Missouri, became Associate Secretary of the National Student Christian Federation in 1956. His work is with the Commission on Ecumenical Voluntary Service Projects. A graduate of Baker University and Boston University School of Theology, he is a minister of the United Church of Christ. His experience with students includes service as a part-time instructor in the Department of Philosophy at Stephens College, and international work camps in Driebergen, Holland, and Kindberg, Austria (where he acted as director), as well as extensive experience in the work project field in America.

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THE "internship programs" of many of our professional schools and the "on-the-job training programs" of industry have at least one point in common — the deliberate decision to take students out of the academic atmosphere into the immediate problems of the profession or job with a social exposure factor which the campus cannot provide. Work camps, community service projects and work seminars similarly provide an irreplaceable ingredient in religious growth. While it is clear that religious groups and religious motivation have no monopoly on service, one must ask whether the Christian faith can be fully present when this broad practical concern, expressed in personal action, is absent.

In the mid-twentieth century we speak of the crucial struggle as being the battle for the minds of men, and then proceed to spell out in terms of human dignity and the development of ways to meet essential human want. "No freedom, no democracy on an empty stomach!" is a comment frequently heard. But the Christian faith demands service disassociated from the concept of "reward". This step is difficult to take and even harder to communicate. It was precisely to this point that Dr. Leslie E. Cooke, Division of Inter-Church Aid and Service to Refugees of the World Council of Churches, spoke when he said, "... the symbol of the Christian faith is not the crown and scepter, but the basin and the towel." It is to the realization of this fact through experience that service projects invite the students on the American campus. This is the heart of the Church's concern in this field — and clearly marks the dividing line between service and sociological study on the one hand, and the value of the best of our multitude of educational tours directly to all corners of the World on the other.

When we turn from the need met, to the persons involved, are there any other circumstances in which the theologically grounded,

the questioning, the agnostic; persons of exceedingly divergent cultural backgrounds and experience; and residents in the area in which the project is located can meet under equally creative circumstances? More than 1000 young people from over 65 countries were at work in 47 projects in 29 countries in the program of Ecumenical Work Camps sponsored by the Youth Department of the World Council of Churches last summer. **Invest Your Summer** lists the opportunities for summer experiences offered by 31 organizations in this country! Most of you, who will be reading these words, are acquainted with it. This article would not be justified — simply to inform you of such opportunities! But perhaps it is valid to ask the question: How do you look at service projects? If you have thought of them as "free-time" opportunities, I feel it is time to re-examine them in the light of your responsibilities.

The self-isolation vis-a-vis the rest of the world, which so many are saying our affluence is thrusting upon us, finds a potentially disastrous parallel within this country. We do not know, through significant personal contact, our own areas of physical needs. But equally shocking, in the face of the contrary evidence provided by the field of mental health, is the popular acceptance of the assumption that most needs can be met on this physical level! The extent to which the Church participates in these assumptions can readily be judged by the percentage of her effort directed toward the maintenance of the "institution on the corner."

Is the campus-centered religious program in any better position? Or does it simply provide itself with another set of rationalizations? There is refuge in being a part of an "academic monastery" on one extreme or being the "poor student's fraternity" on the other. And I do not intend to demean the need for intellectual content or fellowship any more than I would suggest a faith devoid of theology or worship. Work camps, community service projects, work seminars — these are not the panacea which will miraculously transport us into the "promised land." Whether in the local community or far away, however, such projects do open windows which otherwise remain closed. The church on the campus or on the corner suffers to the extent to which our self-imposed barriers separate us from understanding one who came "not to be ministered unto, but to minister." Too often we choose, advertently or inadvertently, to limit our service potential. Many are doing a great deal, but are we doing nearly enough?

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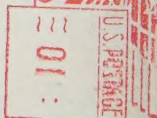
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